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logs with small sticks across, covered with a layer of arrowweed. 251
The basket was set on this and in turn covered with a layer of 343
arrowweeds crossed by another laid at right angles. Arrowweed base and cover extended considerably beyond the edges of the basket. To protect them more adequately from foxes and gophers, they were sometimes half-buried. A hole was dug, waist-deep and far larger than the basket. A deep layer of brush was rammed into this by treading it down, so as to cover the bottom and the sides in part. The basket was set in this. Willow branches were thrust into the periphery of the pit, brought over the top of the basket and covered thickly with dirt.

Huts that were practically identical with the storehouse were 343
built for a girl's puberty rite, for menstrual lodges and childbirth, and for warriors undergoing purification. They differed primarily in the absence of the pit; other differences were inconsequential. These, like the storehouse, were called va'na'RA. The puberty hut was built with more slender willow poles, so tall that they lapped considerably over the ridge. Dirt was banked only halfway up the weed-covered sides. The menstrual-childbirth hut was described as circular in plan, the willows bent over to reach the ridge, and entirely (?) covered with dirt.

Each village had its meeting house standing in the middle of 345
the sprawling community. The decision to build one was made by an old man, a chief, who appealed to the younger men to work on it. All the men of the village participated. Several women cooked for the workmen. The structure stood for four or five years without renewal. If the village moved, and it seems they were always slowly moving as dwellings were burned down and erected elsewhere, the meeting house was taken apart to be reconstructed in a new location.

The meeting house differed from the dwelling only in its greater size. It was thirty to thirty-five feet in diameter, but no higher than the dwelling, and provided with the same small doorway to the east. Kutox described the central frame as having nine posts [115]
(three rows of three), both posts and rafters being stouter than in the ordinary house. Other informants again disagreed and are undoubtedly right. According to them, there were six main

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345 posts, in two rows north and south, with four auxiliary posts nearer the doorway (Fig. 6, *d*). Nine main posts would be used only if three additional were needed when they thought the original six were rotted. The whole was thatched and dirt covered like the dwelling. A meeting house was called matâluwe'vâs (said to be from âma't, "dirt"; luwe'vâ, "meeting," but this is doubtful; compare the words for councillors, matâsĭ'nyŭk, "those who agree" and matâwi'kĭk, "helpers").

The meeting house was essentially a man's club house and
[171] sweat house like those of central California and the Pueblo estufa-kiva. Like the southern Californian forms, it was not a dance house. Its appearance here is significant, because as Kroeber has pointed out, this structure was lacking among the Colorado River tribes.[10]

343 The eastern sweat house was also in use; the true miniature sweat lodge, not an assembly house. (Whether the Halchidhoma also had them is unknown, but it is not likely.) This was hemispherical, three and a half feet high, just big enough for a single person, and covered with arrowweed (?) and mud. A fire was built inside as in the Californian sweat house of the assembly
[171] type; heated stones were not used, as in the western plateaus and the Plains.[11] When the fire had burned to coals, these were spread, and covered with dirt: one sat on this. Bathing followed
[515] sweating. The little lodge was built near the dwelling of the owner; others, including women, used it without pay. Sweating
[757] was to rid one's self of illness, not for pleasure. The lodge was called matĭl,âci'l,ᴬ, "flesh roaster."

[10] Kroeber, *Handbook*, pp. 365, 810.

[11] Cf. Spier, *Havasupai Ethnography*. p. 343.

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Maricopa
Mohave
Yuma

Xanavaé was given as "king," meaning "anyone who was head over people." This was not the name for the tribal chief, but for the leaders of Mexicans or Americans. It is Spanish *general*, here pronounced henerala. (Dr. Beals suggests that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for the head chief, hanata'vâ, "superlatively good," was not recognized by informants.[4] Havasupai kahâ't, "chief," Mohave kohota, "dance director," and Yuma kwoxot, "chief," "dance leader,"[5] was here kwaxa"t or kwaxo'tinc, "good man" (that is, good natured, kindly), not the name of an official. A dance leader was here called n,ima'câisk.

The functions of a chief seem to have been slight: his authority more admonitory than coercive. He rose early in the morning and called the villagers. Talking to the men first, he admonished them to go out to hunt, to feed their wives and children. He told the women to hasten to prepare meal so the men could start. (A woman who failed to have breakfast ready by sunrise was scorned.) He looked after the meeting house and called men to the meetings.

There appear to have been no speakers (repeaters) for the chiefs or others.

Councillors were mentioned as chosen by the chief, two or three men. Whether they had special functions or authority is unknown to me. They were called matâsl'nyŭk, "those who agree"; more recently matâwi'klk, "helpers."

There were evening meetings which any man might attend as he chose, even young boys, but not women. They took place in a special large house erected in the middle of the sprawling settlement. These were by no means legislative assemblies: decisions were not binding. The opportunity was rather one for the expression of opinion at a convivial gathering. Nevertheless, the proceedings were quite stereotyped.

It was customary for the chief to get the meeting house ready. In mid-afternoon he started a big fire, which was kept up so that by evening it was intensely hot inside. He would clear it of dé-

[4] Kroeber's derivation of the Mohave word for chief, hanidhala, from Spanish *general* (Yuma, hon-ah-thal) may be correct but looks to me like folk-etymology on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The Cocopa, like the Maricopa and Havasupai, called the headman "good man" (information from Dr. R. H. Lowie).

[5] Forde, *Yuma Ethnography*, p. 137.

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646 805 pre-dawn. It may be that the conduct of the meeting followed the four-fold pattern, but it is far more likely that it existed only in native ideology.

345 The meeting house was in effect a men's club house and sweat house like those of California and the Pueblos, and, unlike the central Californian forms, not a dance house. The distinction is that it was not normally a men's dormitory: only in stormy weather, when an enemy attack was predicted, everyone in the village slept in it for safety.

WARFARE

FREQUENCY AND ORGANIZATION

721 [181] Warfare occupied an unusually large place in the minds of the Maricopa for a people who by temperament were essentially mild-tempered and sedentary. They maintain that it was forced on them by raids of Yuma and Yavapai which had to be met or anticipated. While this seems much like the usual disavowal of aggression that can be heard from any of our western Indians, in this case I believe it to be true. No great premium attached to the man with a war record: the war leader was held in high regard, but the ordinary man who took a scalp or captive was not socially exceptional. Maricopa weighted dream experiences far beyond exploits of war. Nevertheless they talked a good deal of war, took pleasure in planning it, and brought up their sons to look forward to it.

The Halchidhoma situation was much the same, with this difference; that while they were still on the Colorado, they were caught between Yuma and Mohave, who hammered away at them with repeated attacks. While they were by no means supine and did counterattack, they had everything to lose by aggression. In the end, they lost their foothold on the river and fled into Mexico.

648 721 Both tribes shared unremitting warfare with Yuma, Mohave, Yavapai, and Western Apache. At least after their joint settlement on the middle Gila, this meant especially the Yuma and Yavapai, the nearer of the four. The Yuma were joined by Mohave and Yavapai, the Yavapai by Apache, for descent on the